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Paper presentation on

REFORMATION IN TWO WORLDS: THE WORLD OF KING
HEZEKIAH AND THE WORLD OF MARTIN LUTHER- A
NARRATIVE PERSPECTIVE

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1. Introduction

The history says that history repeats itself. Looking at the contents, incidents, and happenings, we would wonder that this is true in the case with these two Historical periods, as the presenter would name them as two ‘worlds’ which are to be beheld for a comparative study for the presentation of this paper of which of these both worlds mentioned in the title present to us the reformations that had taken place in time and space. One, the reformation of king Hezekiah found in the II chronicles 29 where the king reforms the temple worship, restoring the sacrifices, singing, worshipping and in the 16th Century AD, Martin Luther in Catholic Church brings a similar movement reforming the Church, against the atrocities of the Pope and the other church leadership. Though there has been a wide chronological breach between these two incidents, the greatest commonality in both the reformations is that the former being *the reformation of the Temple worship* and the latter being *the reformation of the Church Practices* which is a repetition of the history. This paper gleans at both the reformations, compares, contrasts and then brings a blend or synergy relating to the present church at large. The research is confined to only to the elements that fall under the II Chronicles 29, on which a peripheral exegesis on done.

1.1. Methodology

The Methodology employed is Narrative Criticism. We all have a basic need for story, for organising our experiences into tales of important happenings. Narrative allows researchers to present experience holistically in all its complexity and richness. Narrative inquiry attempts to capture the ‘whole story’. Narrative research aims for its findings to be well grounded and supportable- its aim for verisimilitude (credibility), producing results that have appearance of truth or reality.¹ Note that, since Connelly and Clandinin’s development of the narrative inquiry research method, the meaning of the word narrative in the literature bounces between ‘story’ and shorthand for ‘narrative inquiry research method’.² Narrative is important to Christian theology because the revelation of Yahweh is entwined with the biblical metanarrative and its many subnarratives.³ These narratives give content and nuance to the meaning of theological concepts such as “covenant,” “Messiah,” “atonement,” “love,” and “God.”⁴ The narrative inquiry method applies the techniques of description – scene, plot, characters and events.⁵ Narrative crosses boundaries between research and practice. It is well suited to dealing with aspects of time and communication in change, which

¹ Mertova, Leonard Webster and Patricie, *Using Narrative Inquiry as a Research Method*, (Abingdon: Routledge, 2007), 10.

² Mertova, Leonard Webster and Patricie, *Using Narrative*, (Abingdon: Routledge, 2007), 13.

³ Vanhoozer, Kevin J., *Dictionary of Theological Interpretation of the Bible*, (Grand Rapids: Baker Academic, 2005), 961.

⁴ Vanhoozer, Kevin J., *Dictionary of Theological Interpretation of the Bible*, 961-62.

⁵ Mertova, Leonard Webster & Patricie, *Using Narrative Inquiry as a Research Method*, 22.

might be considered key features in dealing with the issues of complexity and human centeredness.⁶ Let us have little more description on the Scene, Characters and the Events as follows:

1.1.1. Scene

First, the form of the text is analysed and categorized according to formal and conventional literary aspects and genres. Literary aspect includes the categories of fiction, nonfiction, prose, and poetry. Literary narrative genres include categories such as history, legend, and myth.⁷

1.1.2. Plot

The literary structure of the text is analysed in terms of setting, plot, language play, and theme. The setting consists of the basic context given in the narrative in which the plot and the characters develop. It includes geographical, temporal, social, and historical information. The plot includes the story's beginning, a sequence of events that build to the climax, and the ending. Plot can be studied at a macro (the whole text) or micro (pericope) level.⁸ It is not the mere material connection of happenings to one individual, but the connected unfolding that we can plot, which is important. The connection seems rather designed to move our understanding of a situation forward by developing or unfolding it.⁹

1.1.3. Characters

The characters are studied. Conventional roles such as protagonists and antagonists are identified as well as motives and change. The use of characterization (Characters) is significant: how the author develops interesting personalities with whom the reader identifies is key to the narrative.¹⁰

1.1.4. Events

The narrative perspective or points of view taken by various characters are identified. Among some narrative critics, there is a distinction between the real author, the implied author, and the narrator. The narrator is the person within the story that is telling the story, and the implied narrator is the perspective from which the text is written. Literary criticism and narrative criticism are also combined with other current literary and sociological trends such as deconstruction, feminist criticism, political criticism, and psychoanalytic criticism.¹¹

⁶ Mertova, Leonard Webster & Patricie, *Using Narrative Inquiry as a Research Method*, 11.

⁷ Porter, Stanley E., *Dictionary of Biblical Criticism and Interpretation*, (New York: Routledge, 2007), 237.

⁸ Porter, Stanley E., *Dictionary of Biblical Criticism and Interpretation*, 237.

⁹ Mertova, Leonard Webster & Patricie, *Using Narrative Inquiry as a Research Method*, 19.

¹⁰ Porter, Stanley E., *Dictionary of Biblical Criticism and Interpretation*, 237-38.

¹¹ Porter, Stanley E., *Dictionary of Biblical Criticism and Interpretation*, 238.

1.2. The Biblical Narration

1.2.1. Authorship

The unknown narrator(s) whom we call the chronicler wrote the fourth century BC. His product was a single book titled in Hebrew “the events of the days”/times¹² and the literal translation for the Hebrew word דְּבָרֵי הַיָּמִים (דְּבָרֵי-הַיָּמִים) *dabre hayyamim*) is translated by Jerome as “Chronicles” which means “daybooks” “Annals”¹³ etc. Later the book came to be divided into two volumes and given an equivalent title in English.¹⁴

1.2.2. Background (Chronicles 29:1)

Hezekiah’s יְחִזְקִיָּהוּ¹⁵ *Yachizqiyaahuw*), (*Hezqiya yēhizqyāhu*), the name of three persons in the Hebrew Bible. The root of the name is *h̄zq*, “to be strong, to strengthen”¹⁶ Hezekiah was king of Judah ca. 715–687 B.C.E., the son and successor of Ahaz. He came to the throne at the age of 25 and ruled 29 years (2 Kg 18:2; 2 Chr 29:1). His mother’s name was Abi (perhaps a hypocoristic of “Abijah,” 2 Ch 29:1), daughter of Zechariah. His name is attested as *H̄zqyhw* in a seal impression of a royal servant, *Yhwzrh* and as *H̄a-za-qi-a-ú* in the account of the third campaign of Sennacherib in 701 B.C.E.¹⁷

1.3. Hezekiah’s World

{Cultic Reform and the Temple’s Consecration (2 Ch 29:1-32:33) (Ch 29:1—36)}

1.3.1. Historical Context

Various aspects of the reign of Ahaz (Hezekiah’s father) are described in three separate accounts in 2 Kings 16, 2 Chronicles 28, and Isaiah 7, as well as in Assyrian annals and inscriptions.¹⁸ Historians have tried to reconstruct the Syro-Ephraimite war on the basis of the accounts of Ahaz’s reign in Kings, Chronicles, and Isaiah. All note that the broad outline appears to be recognizable, while the actual details are much more contentious.¹⁹ According to the Chronicler, the Edomites joined the attack upon Judah (2 Ch 28:17–18), while the Philistines made incursions into the Shephelah and Negeb. However, it is clear that the Assyrians soon subdued the region and defeated

¹² Wintle, Brian, *South Asia Bible Commentary*, (Udaipur: Open Door Publications, 2015), 477.

¹³ Schmidt, Werner H., *Old Testament Introduction*, Bangalore: St. Paul's Press, 2010), 184.

¹⁴ Wintle, Brian, *South Asia Bible Commentary*, 477.

¹⁵ A. Alt, O. Eibfeldt, P. Kahle & R. Kittel, *Biblia Hebraica Stuttgartensia*, (Stuttgart: Deutsche Bibelgesellschaft, 1997), 1557.

¹⁶ Parker, D.C. "Hezekiah," In *Anchor Bible Dictionary*, by David Noel Freedman, 3562. (New York: Doubleday, 1992), 3562.

¹⁷ Herion, Gary A, “Hezekiah King of Judah,” In *Anchor Bible Dictionary*, by David Noel Freedman, 3562-6, (New York: Doubleday 1992), 3562.

¹⁸ Brettler, Marc Z. "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, (New York: Doubleday, 1992), 267.

¹⁹ See on Syro-Ephraimite War

the Syro-Ephraimite coalition (ca. 734–732 B.C.E.).²⁰ Furthermore, it is often concluded that the consequences of Ahaz's action was to reduce Judah to a vassal state of Assyria. A particular area of (debate has been whether or not) Ahaz introduced the worship of Assyrian astral deities into the Jerusalem temple and so throughout Judah. Such a view is based on the description of Ahaz's voluntary introduction of the altar from Damascus into the Jerusalem temple after his visit to Tiglath-pileser (2 Kg 16:10). This is then thought to be confirmed by the fact that Ahaz was forced to pay tribute, in the form of temple treasures, to his Assyrian overlord.²¹ They question the fact that Tiglath-pileser ever imposed Assyrian religion upon vassals or that Ahaz was forced to modify indigenous cults. It has been pointed out that the Deuteronomistic condemnation of Ahaz was for the introduction of Palestinian indigenous cults rather than for those of Assyria. Ahaz's sacrificial cult is described in 2 Ch 28:23 as being carried out in honour of the "gods of Damascus." This suggests that the Jerusalem cult was based on common Syro-Palestinian models, rather than necessarily subject to Assyrian imperial religion.²² Ackroyd (1984) has recently argued that Ahaz's submission to Assyrian power enabled Judah to survive the catastrophe which overtook the northern kingdom in 722 B.C.E., whereas Hezekiah's rebellion against the Assyrians resulted in disaster. He concludes that the biblical assessments of Ahaz's reign from a purely theological point of view present the opposite of an historically accurate picture. The account of Ahaz's reign in 2 Kings 16 forms an important part of the Deuteronomistic presentation of the climactic advance of the S. kingdom to its ultimate fate at the hands of the Babylonians in 587 B.C.E. Ahaz's reign is highlighted by the Deuteronomists in a number of important ways. He is not only condemned with the standard assessment that "he did not do what was right in the eyes of the LORD ...,"²³

1.3.2. Biblical Context

Ahaz is also reviled further by being compared in his wickedness to the kings of Israel (2 Kg 16:3; see 2 Kg 8:18). Ahaz is presented as adding significantly to this spiral of cultic decline by following the abominable practices of the nations driven out by Yahweh and sacrificing and burning incense on the high places, hills, and under every green tree. His cultic failings are couched in language that makes his crime in the eyes of the Deuteronomists unambiguous and unforgivable.²⁴ The furnishings of the temple probably included vessels, utensils, furniture and tools. According to 2 Kings 16:17-18 Ahaz was required to send very precise items, including the "Sabbath canopy," to

²⁰ Brettler, Marc Z, "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, (New York: Doubleday, 1992), 267.

²¹ Brettler, Marc Z, "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, 267.

²² Brettler, Marc Z, "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, 267.

²³ Brettler, Marc Z, "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, 267.

²⁴ Brettler, Marc Z, "Ahaz 2." In *Anchor Bible Dictionary*, by David Noel Freedman, 266-68, 267.

the king of Assyria. The Assyrians did not normally interfere with local cultic practices. It appears that Ahaz sent them to satisfy a metal tribute obligation.²⁵

1.4. Exegetical Narration

The Chronicler's depiction of Hezekiah's reform (2 Ch 29:1–31:21) departs strikingly in length and detail from the Deuteronomistic History's brief version (2 Kg 18:4, 16, 22). In both, Hezekiah is depicted as a king who "did right in the eyes of YHWH" and who inaugurated a religious reform which included the removal of the *amot* ("highplaces" of decentralized worship and sacrifice), the shattering of the sacred pillars (*mašše ot*), the cutting down of the *Asherah*, and the refurbishing of the Jerusalem temple (to which 2 Kg 18:16 gives only passing, backhanded acknowledgement).²⁶ Hezekiah the politician in Kings (only 2 Kings 18:4 concerns the cult) is thereby transformed into Hezekiah the reformer of cult in Chronicles. vv. 3-11 report the king's speech, vv. 3-4, immediately after his accession, i.e. without delay, Hezekiah's first recorded act as king is to reopen the temple gates his father had shut.²⁷ The king opens the doors of the temple: this act, which takes place on the eighth day of his reign according to v. 17, symbolizes his resolute attempt to restore order. Since the temple is still unclean, Hezekiah is forced to hold the meeting with his priests and Levites elsewhere, at the square on the east. vv. 5-11, the frame of the speech (vv. 5, 11) calls upon the Levites (and priests) to become active. The middle section (w. 6—10) concerns sins (w. 6—7), vv. 12—19 describe the cleansing of the temple, vv. 12—14, the Levites immediately begin their work. Two sons of each of the seven families are named. The number seven is a keyword in this chapter (cf. e.g. w. 17, 21) and can be regarded as an aesthetic concept. The last three sons named (Asaph, Heman, and Jeduthun) are the singers ascribed to the Levites. the Levites and priests go straight to work. The king's order is in accordance with YHWH's law as applied by Hezekiah. The tasks are divided in the only way possible: the priests remove unholy material from the temple whilst the Levites carry it from the forecourt into the Kidron valley, v. 17, the chronological statements here do not conform with the information in v. 3. It is, however, an important point that sanctification of the temple was completed on the sixteenth day. vv. 20-36, a great cultic feast, without parallel in the OT, takes place once the consecration of the temple has been completed. It probably represents a mixture of cultic rituals during the Chronicler's life time and sacrificial laws laid down in the OT. The feast has three parts: preparations, sacrifices made by the princes (and carried out to purify the temple and free it from sin, along with great musical accompaniment), and the sacrifices made by

²⁵ Matthews, John H. Walton & Victor H., *The IVP Bible Background Commentary*, (Illinois: Inter Varsity Press, 2000), 450.

²⁶ Herion, Gary A., "Hezekiah King of Judah, " In *Anchor Bible Dictionary*, by David Noel Freedman, 3562-67, (New York: Doubleday, 1992), 3563.

²⁷ Wintle, Brian, *South Asia Bible Commentary*, 528.

the people, which are made voluntarily and joyfully, v. 24, it is perhaps a measure of the festive occasion that the priests themselves and not the laymen perform the slaughter. The verse is a further indication of the king's initiative, vv. 25—6, the Chronicler emphasizes how Hezekiah reorders the cult (making him almost comparable to David). This new order is secured as rigidly as possible. Hezekiah then calls upon the congregation to make further burnt offerings, to which it responds positively. The Chronicler first mentions the people's voluntary offerings here—they are not mentioned elsewhere in his book.²⁸

1.4.1. The Levites (29:4-15)

The Levitical families had not played a major role in the Jerusalem cult since the time of Jehoshaphat, over a century earlier. In accordance with typical restoration procedures, Hezekiah used the traditional priestly families to cleanse the temple and restore it to ritual purity. He then restored them to their original functions 29:15²⁹

1.4.1.1. Consecration

Consecration is a process of ritual purification to prepare someone for association with that which is holy. Procedures varied from one culture to another, but most shared the idea that some ritual process was necessary so that impurity could be removed and the sanctity of the deity's house preserved. The priests were presumably consecrated based upon the detailed rules found in Exodus 29³⁰.

1.4.2. Offerings

1.4.2.1. Thank offerings

The thank offerings were types of fellowship offerings Lev 3:1-5. Portions of this offering were consumed on the altar, while the worshiper ate the remainder. 29:32-33. animals for burnt offerings. The provisions for the burnt offerings are found in Leviticus 1:1-17. Verse 32 numbers the burnt offerings, which were fully consumed by fire, while verse 33 enumerates the thank offerings, which included a token burnt portion with the rest used as a basis for a communal meal. This combination of offerings was common in public ceremonies.³¹

1.4.2.2. Sin Offerings-Made for All Israel

²⁸ Mathys, H.P, "Chapter 14. I and 2 Chronicles," In *The Oxford Bible Commentary*, by John Barton and John Muddiman, 267-308, (New York: Oxford University Press, 2007), 301-02.

²⁹ Matthews, John H. Walton & Victor H., *The IVP Bible Background Commentary*, 451.

³⁰ Matthews, John H. Walton & Victor H., *The IVP Bible Background Commentary*, 451.

³¹ Matthews, John H. Walton & Victor H., *The IVP Bible Background Commentary*, 452.

"Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of Jehovah. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary of Jehovah. And he commanded the priests the sons of Aaron to offer them on the altar of Jehovah. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: and they killed the rams, and sprinkled the blood upon the altar: they killed also the lambs, and sprinkled the blood upon the altar. And they brought near the he-goats for the sin offering before the king and the assembly; and they laid their hands upon them; and the priests killed them, and they made a sin-offering with their blood upon the altar, to make atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel."³²

2. Martin Luther's World

We have seen the world of King Ahaz in which King Hezekiah's world of reformation and the It is worthwhile connecting this drastical Reformation of King Hezekiah with the great reformation of Martin Luther of the 16th century AD which is now dealt in chapter 2.

2.1. Background /The Priesthood

On November 10, 1483 Luther was born as the eldest of probably nine sisters and brothers at Eisleben in what was then the county of Mansfeld. The next morning he was baptized and named Martin after the saint of that day. Coming from a Thuringian family of farmers, his father Hans Luder, not being entitled to inherit, sought his luck in one of the most advanced business opportunities: the copper mines of Mansfeld..³³ Between about 1490 and 1497 Luther attended the town school in Mansfeld. Thereafter his father sent him to Magdeburg, probably because one of his friends also changed to the cathedral school there. Luther found accommodation with the "Brethren of the Common Life," a modern religious movement emanating from the Netherlands. Only a year later he moved to the parish school of St. George in Eisenach. Inspring 1501 Luther enrolled at the University of Erfurt. He stayed at a hostel, whose life followed strict monastic rules. To the prerequisite studies of liberal arts, which were mandatory for any prospective theologian, lawyer, or medical doctor, Luther devoted himself passionately. And after four years, in the shortest time possible, he graduated with excellence.³⁴

³² <https://www.studydrive.net/commentaries/bcc/2-chronicles-29.html>, Accessed on 07-07-2018.

³³ McKim, Donald K., *The Cambridge Companion to Martin Luther*, (Cambridge: Cambridge University Press, 2003), 3-4.

³⁴ McKim, Donald K., *The Cambridge Companion to Martin Luther*, (Cambridge: Cambridge University Press, 2003), 4.

Then Luther turned toward the study of law, as was his father's desire. After having visited his parents, Luther got caught in a summer thunderstorm nearby Stotternheim on his way back home on July 2, 1505. A lightning bolt, which struck right beside him, scared him to death and caused him to vow: "Help me, Saint Anna, I will become a monk!" That Luther entered the monastery, but not before another fifteen days had passed, shows that he did not act under the effect of mere emotions, but that he became a monk only after careful self-examination. We will have to see his decision against the background of a deep existential fear, whose resolution he tried to force but whose dramatic expression it only became, since even in the Erfurt convent of the Augustinian Hermits, he was barred from the religious peace for which he had longed. Luther's father was outraged by his son's unexpected turn: All plans he had made for his eldest son's life and career seemed to be thwarted. This conflict would cast a shadow over the relationship between father and son for many years to come and only in 1525 when Luther got married was it finally resolved.³⁵

During his first year as a novice, Luther subjected himself to an intense study of the Bible. He so familiarized himself with the rules and regulations of the monastic life. The strict way of living, which was predominant there, did not pose any problems to him. But soon it became apparent that even the most pains taking obedience to the three monastic vows Luther had taken at his profession (obedience, poverty, chastity) did not lead to the inner peace for which he had longed. An excessively pursued practice of confessing did not help either. It only increased his religious distress. Thus it was no coincidence that Luther got stuck in the high prayer during the first mass he had to read as a newly ordained priest. The young man who all of a sudden found himself facing God so closely was left speechless in his fear.³⁶

2.2. Historical Context (Wittenberg during Luther's Work)

In October 1508 the monk Magister Martin Luther comes to Wittenberg for the first time in order to fill in the position of moral philosophy at the Leucorea, which had been assigned to the Augustinian Hermits. In 1509 Luther is called back to Erfurt where he has to teach lectures on Peter Lombard's (1095/1100–1160) Sentences. When Luther is finally transferred back to Wittenberg in 1511, his education is drawing close to its completion. He is familiar with scholastic philosophy in the Ockhamistic tradition and scholastic theology in the tradition of the late scholastic Gabriel Biel (1410–1495)³⁷. On October 19, 1512 Luther is awarded the doctorate in theology (*Doctor theologiae*) in the castle church, which also serves as university church, and is received into the

³⁵McKim, Donald K., *The Cambridge Companion to Martin Luther*, 4.

³⁶McKim, Donald K., *The Cambridge Companion to Martin Luther*, 5.

³⁷McKim, Donald K., *The Cambridge Companion to Martin Luther*, 23.

academic staff of the theology faculty. Between 1515 and 1523 he interprets the Book of Psalms. As expected, he begins with late medieval exegesis.³⁸

By 1514, Luther becomes municipal preacher (*Pradikant*) of the town of Wittenberg. It is his obligation to preach at the town church on Sundays and holidays. Later he will also fill in on weekdays in the absence of the pastor, thereby interpreting entire biblical books consecutively. As a result of his preaching activity, the parishioners of Wittenberg and also those students who do not hear his lectures are updated on the latest insights in Reformation thinking.³⁹

2.3. Martin Luther's Reformation

Luther's theology reaches a dimension of church policy as he invites the academic world for a disputation on the power of indulgences with his Ninety-five Theses. When faith in God's promises as revealed in the gospel justifies, hope in purchased letters of indulgence must necessarily lead people astray and consequently cause the loss of salvation. Luther the pastoral care professional and theologian cannot keep silent about this. Johann Tetzel's (c. 1465–1519) most blatant way of selling plenary indulgence prompts Luther to take a closer look at the subject. The Saxon princes do not allow Tetzel to enter their territories, to prevent money from flowing to Rome. But because some people from Wittenberg buy letters of indulgence in Juterbog (thirty-five kilometers away), belonging to the archdiocese of Magdeburg, this topic remains relevant in Wittenberg. On October 31, 1517 Luther sends his Ninety-five Theses to Albert of Brandenburg, Archbishop of Magdeburg and Mainz (b. 1490, elected 1513, served 1514–45), who is responsible for this particular sale of indulgences. At the Reformation anniversary of 1967 the question was raised as to whether these theses had ever been made public in Wittenberg. Since it was common practice at the University of Wittenberg to post disputation theses on the door of the north side of the castle church, we have reason to assume that Luther's theses were also posted there – coincidentally on the same day on which the collection of relics was opened to benefit the acquisition of the *portiuncula* indulgence. With theses 42 and 44, propounding that it is more important to do works of mercy than buy letters of indulgence, Luther hits the nerve of an avaricious papacy, which launches a trial against him. Because of this, Wittenberg attracts the public's attention.⁴⁰

³⁸ McKim, Donald K., *The Cambridge Companion to Martin Luther*, 24.

³⁹ McKim, Donald K., *The Cambridge Companion to Martin Luther*, 25.

⁴⁰ McKim, Donald K., *The Cambridge Companion to Martin Luther*, 25.

2.3.1. Worship Service

Luther reformed the current form of worship service cautiously but also with consequences. So that the congregation could play its active role as set forth by the new evangelical approach, Luther initiated congregational singing in the native language. As early as 1524 the first three evangelical hymnbooks could be released, with a large portion of the new hymns contributed by Luther himself.⁴¹

2.4. Reformation

2.4.1. Penance and Indulgences

Albrecht of Hohenzollern, a young man of age 23, held the title of archbishop in one territory and bishop in another and was seeking a third. Such a request required the pope to override several complications. Firstly, it was illegal for one man to hold more than one office at a time. Besides this, Albrecht was too young to hold any of these positions, and he had no theological training whatsoever. In exchange for his approval, Pope Leo X (a member of the Medici banking family) accepted a huge payment from the aspiring archbishop. Albrecht in turn borrowed the necessary funds from the Fuggers. To complete the transaction, the pope allowed Albrecht to repay his debt through the sale of indulgences in Germany.⁴² According to the archbishop it had great value, assuring the buyer of complete forgiveness of sins, participation in the grace of God, and freedom from purgatory. Furthermore the ticket holder would be absolved from all crimes and punishments and would be allowed to exchange any vows for other more agreeable good works. He became a sharer in all the good works performed by all the members of the whole church. The indulgence also provided full remission of sins to departed persons in purgatory. The salesman of these certificates, a Dominican monk named John Tetzel, went even further in claiming that the red cross of the indulgence was equal to the cross of Christ.⁴³ In later years, the sale of indulgences spread to include forgiveness for the sins of people who were already dead.⁴⁴

2.4.2. Ninety Five Theses (Few)

The church at large has its quincentenary celebrations (500th anniversary) last year i.e., 2017 considering Martin Luther for his impact on the life of the churches and western civilizations, particularly challenging to the doctrines of the Roman Catholic churches, posting his thesis (95

⁴¹ McKim, Donald K., *The Cambridge Companion to Martin Luther*, 13.

⁴² <http://martinluther.ccws.org/indulgence/index.html>, accessed on 10-07-2018.

⁴³ <http://martinluther.ccws.org/indulgence/index.html>, accessed on 10-07-2018.

⁴⁴ By Jim Jones, 2012, <http://courses.wcupa.edu/jones/his101/web/37luther.htm> accessed on 10-07-2018.

Thesis) on the north door of *Schloßkirche*⁴⁵ in Wittenberg.⁴⁶ on October 31, 1517. Here are few of Luther's theses that are connected to the indulgences:

Thesis **30**: No one is sure of the reality of his own contrition, much less of receiving plenary forgiveness.

Thesis **33**: We must especially beware of those who say that the Papal pardons are that inestimable divine gift by which a man is reconciled to God.

Thesis **36**: Any Christian whatsoever who is truly repentant has, as his due, plenary remission from penalty and guilt, even without letters of indulgence.

Thesis **68**: [Indulgences] are in truth least of all [value] comparable with the grace of God and the piety of the cross.

Thesis **92**: Away, then with those prophets who say to Christ's people, 'Peace, peace!' when there is no [true] peace.

Thesis **94**: Christians should be exhorted to seek earnestly to follow Christ, their head, through penalties, deaths, and hells.

Thesis **95**: And let them thus be more confident of entering Heaven through many tribulations rather than through a false assurance of peace.⁴⁷

3. Synergy

With the study of the two worlds of King Hezekiah's and of Martin Luther's, this is to blend or synergize the two chapters 1 and 2, to say that the King Hezekiah had radically reformed the temple of God and in the 16th century the Martin Luther had radically reformed the Church of his time. In this study there are found many comparisons and contrasts that are to be noted and they are innumerable and twenty two of them are cited in this paper. For a better understanding and clarity of the comparisons and contrasts they have been put in a in a tabular form. (Hence the table is enclosed)

4. Conclusion

As we have seen the **two worlds**, the world of King Hezekiah and the world of Martin Luther, there have been sharp similarities and differences as well in their worlds. On one hand Hezekiah has to reform the irreligious people and society from his father's (Ahaz) context, and on the other hand

⁴⁵ The Castle Church, a long basilica with an eastern apse, is a typical example of a hall church of the late Gothic period. It houses the tombs, intact to this day, of the two reformers Martin Luther and Philipp Melanchthon, and of the Electors Frederick the Wise and John the Steadfast. The 'Door of the Theses' is held in high regard as the symbolic point of departure for the Reformation. Its architecture and fittings make it one of the most significant palace chapels of its day. As such, it bears outstanding witness to the architectural and spiritual setting of the Reformation. Accessed from: <https://www.welterbe-luther.de/en/luther-memorials/castle-church-lutherstadt-wittenberg>, on 09-07-2018.

⁴⁶ Thomson, Mark D. "Martin Luth: Father of Reformation?" *Luther 500 Conference.*, (Melbourne, 19-05-2017, 1-13), 1.

⁴⁷ <http://www.crivoice.org/creed95theses.html>, accessed on 11-07-2018.

Martin Luther has to reform from the then existing vile, and deceptive practices of the Roman Catholic Church under the Pope. In the **world of Hezekiah**, there arose King Hezekiah (he himself) to reform the Temple and the irreligious, anti-Jehovah's practices and in the **world of Martin Luther**, during the 16th century, as kingly man of God, Martin Luther arose to reform the church which is filled with evil practices, indulgences, and irreligious activities. Both the worlds of the times have been reformed drastically. This could be possible only by a radical intervention into political and religious spheres and confronting the wicked at the cost of one's life. But the reward is that they all have enjoyed in **both the worlds** at the wonderful reformations. To bring a drastical change in any system one or any needs this bold intervention of radical change will be turned to reformation.

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	Hezekiah's Reformation	Synergy of the Antagonists		Martin Luther's Reformation
		Antagonist of Hezekiah (Ahaz, Hezekiah's father)	Antagonists of Martin Luther	
1	"Hezekiah did right in the eyes of YHWH"	Ahaz did not do what was right in the eyes of the LORD	Albrecht of Hohenzollern, a young man of age 23, held the title of archbishop in one territory and bishop in another and was seeking a third. Such a request required the pope to override several complications. Aspiring multiple positions, is not good in the sight of God Albrecht was too young to hold any of these positions, and he had no theological training whatsoever.	Could not withstand the False rather does what is good in the eyes of god
2	Removal of the <i>amot</i> ("highplaces" of decentralized worship and sacrifice)	Ahaz introduced the worship of Assyrian astral deities into the Jerusalem temple and so throughout Judah. Such a view is based on the description of Ahaz's voluntary introduction of the altar from Damascus into the Jerusalem temple after his visit to Tiglath-pileser (2 Kgs 16:10).	Pope Leo X (a member of the Medici banking family) accepted a huge payment from the aspiring archbishop.	Luther preached against the evil practices of the church sends written letters. He sent his Ninety-five Theses to Albert of Brandenburg, Archbishop of Magdeburg and Mainz who was elected in 1513
3	Shattering of the sacred pillars (<i>mašše ot</i>),	Ahaz was forced to modify indigenous cults.	NA	Posting his thesis (95 Thesis) on the north door of Schloßkirche in Wittenberg, on October 31, 1517
4	Cutting down of the <i>Asherah</i> ,	Advocated and sacrificing and burning incense on the high places, hills, and under every green tree.	NA	NA
5	Refurbishing of the Jerusalem temple,	Ahaz sent Assyrians to satisfy a metal tribute obligation. (normally the furnishings of the temple probably included vessels, utensils, furniture and tools)	According to the archbishop the buyer of indulgences gets complete forgiveness of sins, participation in the grace of God, and freedom from purgatory.	

	Reopening the temple gates his father had shut.	Ahaz had shut the temple gates	Pope allowed Albrecht to repay his debt through the sale of indulgences in Germany.	NA
6	Opening the doors of the temple on the eighth day of his rule.	Ahaz had shut the temple gates	NA	Luther returns from the Wartburg castle and begins to preach for a whole week on March 9, the Sunday of Invocavit, 1522. In these "Eight Sermon as Wittenberg" he approves of the changes having taken place, but at the same time he criticizes their being performed with no consideration for the weak in faith but through the power of by-laws.
7	Reopening the temple gates his father had shut.	NA	NA	There after he becomes provost of the All Saints' chapter in Wittenberg and is received into the theology faculty as a member in October 1521
8	Restores order.	Ahaz's sacrificial cult is described in 2 Ch 28:23 as being carried out in honour of the "gods of Damascus"	The ticket holder would be absolved from all crimes and punishments and would be allowed to exchange any vows for other more agreeable good works	He enjoys a close relationship with Luther and promotes the distribution of Luther's Latin writings through translating them effectively according to sense rather than literal meaning.
9	Hold the meeting with his priests and Levites.	Priests and Levites had no job during Ahab's reign	The indulgence also provided full remission of sins to departed persons in purgatory.	In September 1516 Georg Spalatin becomes secretary to Frederick the Wise, who in September 1517 also entrusts him with the responsibilities for church and university affairs. Through Spalatin's new position Luther gains support
10	Calls upon the Levites (and priests) to become active	Priests and Levites had no job during Ahab's reign	The salesman of these certificates, is John Tetzel, a Dominican monk.	Luther not only attracts students. Justus Jonas (1493–1555) is awarded his juridical licentiate in Erfurt in 1518 and studies Greek with Johannes Lang, developing in the biblical humanist tradition
11	Calls upon the Levites (and priests) regarding sins.	Priests and Levites had no job during Ahab's reign	NA	At University of Wittenberg has bad luck until Mathias Aurogallus (1490–1543) can be won. He is an outstanding specialist in Hebrew, possesses exceptional teaching skills, puts his knowledge into the service of the interpretation of Holy Scripture, and makes useful contributions to Luther's translation of the Bible.

12	Calls upon the Levites (and priests) regarding the cleansing of the Temple	Priests and Levites had no job during Ahab's reign	They claimed that the red cross of the indulgence was equal to the cross of Christ.	The new chair for Greek is taken by Philip Melanchthon (1497–1560), who outlines a reform program in his inaugural speech on August 28, 1518, which finds Luther's full support. He becomes not only a follower of Luther, but his co-reformer and friend
13	Calls upon the Levites (and priests) to assign them the work they did not have till then.	Priests and Levites had no job during Ahab's reign	In later years, the sale of indulgences spread to include forgiveness for the sins of people who were already dead	In September 1516 Georg Spalatin becomes secretary to Frederick the Wise, who in September 1517 also entrusts him with the responsibilities for church and university affairs. Through Spalatin's new position Luther gains support
14	Great Cultic Feast was arranged	NA	NA	From January 1523 onward, all lay people are offered the cup.
15	Consecration of the temple has been completed	Temple door Shut by King Ahaz	On June 15, 1520 Pope Leo X (b. 1475, reigned 1513–21) issues the bull " <i>Exurge Domine</i> " threatening excommunication against Luther.	At the fringe of the Diet of Augsburg in October 1518, Cardinal Cajetan (1469–1534) tries in vain to persuade Luther to recant but Luther vehemently opposed to recant
16	Sacrificial laws laid down in the OT	OT laws not observed	NA	Luther initiated congregational singing in the native language. The reading of the daily mass ceases and new church services, in which the interpretation of biblical books is the main focus, take their place, starting on March 23, 1523.
17	Sacrifices made for sins.	No sacrifices	NA	He himself gave his life at the cost of reformation (not a remission but a great sacrifice)
18	Sacrifices made by the people, which are made voluntarily and joyfully, (it is perhaps a measure of the festive occasion that the priests themselves and not the laymen perform the slaughter)	No sacrifices	NA	In 1541 Jonas goes to Halle near the Saale river to introduce the Reformation there
19	Great musical accompaniment	No divine joy	NA	Martin Luther and his fellow-reformers were in great ecstasy
20	Hezekiah then calls upon the congregation to make further burnt offerings, to which it responds positively.	No religious freedom		Martin Luther called the Castle Church at Wittenberg and the whole of the Roman Catholic Church to respond positively to the reformation and the church did so.
21	Hezekiah has paved a way of life by reforming the worship and practices in the temple of God.	It has been pointed out that the Deuteronomic condemnation of Ahaz was for the introduction of Palestinian indigenous cults rather than for those of Assyria.	NA	Luther has paved a way of life by reforming the worship and the practices in the Church of God.
22	Hezekiah went back to the Scriptural roots for his Reformations	Scriptures overlooked	NA	Luther went back to the Scriptural roots for his Temple Reformations

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